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THE VEDIC POSTERIUS -PITVAM, COVER (NIGHT)

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THE WORDS *prapitvám*, *āpitvám*, and *abhipitvám* must all be compounds, and their analysis as such is very simple. The posteriorius *-pitvam*,¹ quasi 'tectum,' is derived from the root *pō(1)* '(pro-) tegere,' but in Greek *πῶμα* we have the concrete sense of 'lid, cover.' From the sense of 'cover' *-pitvam* developed the sense of 'night.' The conception is familiar. We have in Isaiah (60. 2), 'Darkness shall cover the earth.' Shakespeare may be cited for 'Night is fled, Whose pitchy mantle over-veil'd the earth'; and for 'Well cover'd with the night's black mantle.' In the Iliad (5. 23) Homer has the same figure. Prellwitz is undoubtedly right when, in his Greek lexicon, he connects *σκέπας* 'shelter,' generalized from 'cover,' with Skr. *kṣāp*, Av. *xšāp* 'night.' In Skr. *abhi-pitvám* 'evening' and *ā-pitvám* (cf. Av. *ā-xšapan-* 'evening twilight') we have the sense of 'sub noctem' (close to night), while *pra-pitvám* (cf. *pra-doṣām* 'at eve'), which originally meant 'ante noctem' (=twilight), was allocated, thanks to the frequent connotation of *pra-* in other time words (*πρωί* 'mane'), to the sense of 'morning twilight.' These words are cognate with Lat. *o-pā-cus*, dark, shadowy (see *JAOS* 34. 336, n. 1).

In *āpitvám* we have the IE. preverb *ē*, which I am always disposed to speak of as Brugmann's *ē* (see *Gr.* 2. 2, §634). In spite of all the exaggerated use to which Brugmann puts it, as in *ἤπιος* (*l. c.*), its reality is not to be doubted.

To get the Vedic usage of *pra-pitvám* settled right I have consulted, besides the lexica, the versions of Griffith, Ludwig, and Grassmann. Ludwig, who etymologizes *prapitvám* on Lat. *prope* 'near,' translates everywhere as if in terms of *propinquitās* or *appropinquo*. This erroneous definition seems supported by

¹ Cf. *AJP* 27. 308, n. 2, in which I refer to Bloomfield's different explanation of *pitvā*.

RV. 3. 53. 24, where the seer is eulogizing the prowess of the Bharatas, famed as horsemen. He says:

apapitvám cīkitur ná prapitvám

and Ludwig, in common with all other authorities, renders by 'These Bharatas think <not> on the far and not on the near.' This is erroneous. The sense is: 'They reckon of uncovering (i. e. open fight) and not of cover (fighting behind ramparts).'—In 5. 31. 7, which relates the slaying of Śuṣṇa, demon of drouth, by Indra, where Griffith renders *prapitvám yánn* by 'drawing nigh' (Ludwig's 'zu leibe ihm gehend' is not meant to be different), even Grassmann renders by 'vorwärts-eilend.' The phrase means in propugnaculum <hostile> iens, said of Indra advancing upon the hiding place of the demon. Note Skr. *pā-tāla-m*, underground hiding or residence of serpents or demons.—In three passages (1. 189. 7; 4. 16. 12; 7. 41. 4), thanks in two of them to construction with the genitive of the word for 'day,' Ludwig's versions, harmonizing with Grassmann's and Griffith's, imply 'at dawn.' In all the passages where Griffith recognizes 'prope' Grassmann, to the improvement of the sense, admits 'dawn.' In 1. 104. 1, *vástor . . . prapitvé* either means 'luci . . . mane' (tautological), or 'at dawn of morn.'—In 10. 73. 2, as Grassmann sees, *dhvāntāt prapitvāt* means 'ex tenebricosa mane.'—In 4. 16. 12, the slaying of Śuṣṇa at dawn (*prapitvé āhnaḥ* 'beim nahen des tages,' Ludwig) is admitted by all the translators. We can hardly refuse in 6. 31. 3, in a description of the same act, to render *prapitvé* alone by 'mane'; and even in 5. 31. 7, *prapitvám yánn*, *prapitvám* (acc.; cf. *pradoṣám* 'at eve') may be used in the sense of 'mane.' My results for *prapitvám* are that in RV. 3. 53. 24 and 5. 31. 7 it means 'hiding, shelter, cover'; in all other cases it means 'twilight,' from 'cover of night,' with a general, but not exclusive, application to the morning twilight. In recasting the definitions of the second Petersburg lexicon, viz. (1) abitus, (2) fuga, (3) recessus, (4) vesper, we must start from original 'protectus,' with connotation of (a) 'recessus' and (b) 'shelter of the night, twilight' (in RV. 8. 1. 29, see below); generally, but not exclusively, 'morning.' The senses 'fuga' (receptus) and 'abitus' are mere nuances of 'recessus.'

Excursus on the sept of English *evening*.

In his entry under Germ. *abend* Kluge writes as pre-Germanic primates (1) *ēpntó-*; (2) *ēptón-*, in O.Norse *aptann*; (3) *ēptén-*, in O.Eng. *æfen*. No cognates out of the Teutonic group have ever been pointed out. The Rig Veda has a clear cognate, however, in *āpitvám* 'evening.'

The first explanation would be to derive all the cognates from the root *ĒP*. This appears as *əP* in Latin *apere*, 'to bind' (pf. *co-ēpi*), and I have before now thought of 'night' as the 'binder,' cf. Νύξ δμῆτρεα θεῶν . . . καὶ ἀνδρῶν (Iliad 14. 259).

A second definition, cleaving still to the root *ĒP*, is suggested by the fact that the Greeks, in the word εὐφρόνη (Hesiod), designated night as the 'kindly' time. Accordingly, Skr. *āpi-tvám* would lend itself to explanation as an abstract to *āpí-s* 'verbündeter, freund,' certainly cognate with Homeric ἡπιος² 'friendly.' The root *ĒP* 'to bind' is certain in ἡπητής, 'mender'; cf., with the *ḍ*-grade, the synonymous δπητρεα.

Neither of these definitions seems admissible on account of Skr. *abhi-pitvám* and *pra-pitvám*, which latter, combined with the adjective *api-śarvarā-m* 'verging on night' (applicable both to morning and evening), does mean 'evening' once (RV. 8. 1. 29), but elsewhere, when a time word, means 'morning.' This all the lexicographers and translators of the Rig Veda have seen, save only the great authority of the second Petersburg Lexicon (followed by Monier Williams), which here has gone wrong—misled, I take it, by the instance with *apiśarvaré* (locative). This was because *apiśarvaré* usually means 'at dawn' (Lat. *mane*). The truth is that *api-* in the compound signified 'close to'; cf. Lat. *sub*, used to mean 'just before' in *sub noctem*, but also 'just after' in *sub luce* <*m*>, cf. the note of Weissenborn-Müller on Livy 25. 24. 7. But it also means that *pra-pitvám* originally meant 'twilight,' but was subsequently allocated to the dawn, thanks to the syllable *pra-* 'before,' cf. Skr. *prātár* and *pra-ge* 'mane.'

² Lest, misguided by Brugmann, *Gr.* 2. 2. 616, one divide ἡπιος and go on to connect with Lat. *pūs*, let me note that *pūs* is properly to be explained, after Wiedemann, as 'protecting' (*AJP* 37. 172); while the verb *piare* means 'to offer fat' (*ib.* 162).

After this necessary explanation of Skr. *ā-pitvám* and *-pitvám*, quasi 'night,' let us return to our Indo-European primates.

(1) *ē-p-ntó-* is a compound, with reduction of *ṛ* in composition to zero (see Bartholomae's rule in *IF* 7. 70; 10. 197), of *ṛ* + *ṛṇto-*. In *ṛṇto-* we have the extension of a participle *ṛṇt-* (: *pō* :: Lat. *dant* : *dō*) by the declension exponent *o*. Cf. with strong stem Skr. *pānta* 'potion,' from the homonymous root *pōl*, type of Lat. *ventus* 'wind,' Skr. *dānta-* : *dānt-* 'tooth.'

(2) *ēptén-/ēptón-*, wherein *ṛ* is again reduced in composition to *p*. For the suffix *TEN* see the data in Brugmann's *Grundriss* 2. 1, §222.

(3) *ēpitvóm* in Skr. *āpitvám* contains in *pi* the weakest vocalism of the root *pōl*. With *-tvom* cf. the cognate suffix in Goth. *ūh-twō* 'dawn' and in Skr. *vás-tu-* 'morning.'